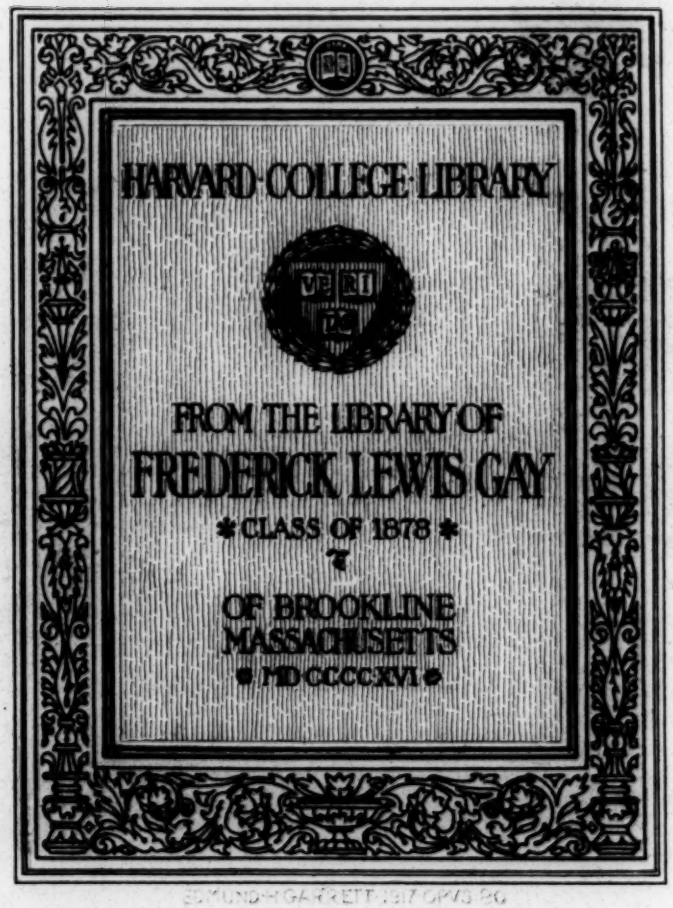
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THE TROUBLES OF ISRAEL OR THE ENGLISH *ACHAN* Purſued, And his Foot-ſteps partly diſcovered.

By one that hopes to be kept from admiring any mans perſon for advantage ſake; yet freely deſires to give Honour to whom Honour, and Fear to whom Fear is due.

PROV. 18. 9.

He that is ſlothful in his work is brother to him that is a great waſter.

He that being often reproved hardneth his neck ſhall ſuddenly be deſtroyed without remedy.

LONDON,

Printed for *T. Brewſter* at the three Bibles at the Weſt end of *Pauls*. 1660.

The troubles of Iſrael *or the Engliſh* Achan

perſued and his footſteps partly diſcovered, by one that hopes to be kept from admiring any mans perſon for advantage ſake, yet freely deſires to give honour to whom honour, and fear to whom fear is due.

SO wonderful are the ſearching and unmasking Providences of the Lord, which of late appeared amongſt us, together with the manifold and woful miſcarriages of thoſe who once ſeemed to be well qualified, and were by what was diſcernible judged to be meet inſtruments for the carrying on the Lords work in theſe Nations; That unto all who would be kept pure, blameleſſe, and ſteddy in their moſt holy faith, till this appearing, whoſe coming is as a refiners fire, *&c.* Renewed and freſh occaſions are given at this day, to be diligently obſerving the operations of God in the Earth, and ſeriouſly and impartially to be reflecting upon their own hearts and ſpirits to try and prove whether the principles they are at preſent in, they practiſe or retain a ſufficient Character or ſymptome of that anointing which abides and qualifies the ſoul to make good proof of its integrity & faithfulneſſe to the Lord, when brought to the Teſt in the face of greater temptations then herherto hath been met with, or probably is expected by many.

And it being none of the leaſt concernments of theſe for whom the Lord hath (not withſtanding their unworthineſs) once more ſtretched forth his mighty Arme to be found exerciſing themſelves therein; unto them therefore of what rank, quality, or ſort ſoever they be (as well Governours as Governed) by way of more ſpecial advertiſement, its

judged what followes may not be unseasonably presented.

Sirs, Though doubtlesse the design of the Creator at first in making man of nothing and raising him unto that Estate wherein he was before the fall, had in it a tendency of further light and glory to have been communicated & brought forth unto *Adam*, yet we have (though wofully) experience that the none improvement of that ability light and life, to the end for which it was given, occasioned no lesse then the losse of all the Excellency and Dominion propounded to that Estate, changed the liberty of the whole Creation into bondage from which it still groanes to be delivered, and were it not that the Lord in exceeding wisdome & grace set the regaining to himself the works of his hands by a new and living way, the present hope and earnest expectation of the Creature had been eternally void; but ever blessed be his name, that as sin abounded his grace abounded much more.

And should we thus gradually descend to take notice of the manifold examples of like nature extant in Scriptures or otherwise from the days of *Abell* until now, how might the burthen of their calamities, which befel such as answered not the design of God in their day according to the opportunities given them so to do, serve to awaken all in whom there remaines any kind of desire to be meeting the Lord in his comings forth to reduce the Nations to himself, to a serious watchfulnesse, lest at any time through the temptations of the flesh they should be found opposers of him who will not fail one day to reckon with all the Sons of Antichrist, for all their evil deeds, hard speeches, and secret consultations against the Lord and his Anointed.

The too too manifest appearance of such things in our day calls for more then an ordinary lamentation at the hands of English men, that after so many eminent and signal demonstrations of the Lords intentions to work a mighty work such as hath not been usually heard of amongst us, there should yet be found so much resolute implacable enmity in the heart of this Nation, which stouts it self out

to

to the perfecting its rebellion (and consequently their destruction who are acted by it) against the Council and solemn determination of the most high to set his mountain a top of all the mountains, *&c.*

But it is observable that the peremptory inraged attempts and breakings forth of those Children of disobedience, in whom the old Enemy or Prince of the Air thus worketh, to do all the dispight they can to the simple and pure interest of God, ever precedes its own downfal and ruine; as being thereby fitted, ripned, and prepared for destruction and shame; and yet unto this degree of ungodliness and impiety it seldome worketh until by some seeming pretence of zeal for truth, it hath very much interessed and twisted it self into the Hearts and Loines of such as are intrusted with Dominion and power to rule and govern for God in the Earth.

So that its humbly conceived of all men, persons placed in Authority are most lyable (though but for a miserable reward) to become the servants of sin, (*viz.*) the great sin of setting up the great abomination that maketh desolate; and therefore it can hardly be expressed how deeply it concerns all such, especially those in this Nation where the Lord hath so often and so highly signified his displeasure against the disobedient, stubborn, and perverse contrivances of their predecessors, to be exceeding careful, least through an evil heart of unbelief they are led away to the same (if not a greater) excesse of Riot, with those who for want of ability to follow the Lamb wheresoever he went have perished in the mid-way.

Now for that the Lord hath once more put opportunity into the hands of such as have the over-sight of rule and Governance in *England* to be pressing forward, by all that they are or may be, to answer the design of God in their day, by exalting justice, judgement, and equity, and to cause Righteousnesse and truth, (in truth) to run down like a mighty stream amongst us; and in all their undertakings for liberty, to have faithful respect to the pure liberty of the Sons of God. The

The remnant of the Woman-ſeed the faithful ſervants of the moſt high, are therefore not onely engaged in an expectation of it, and earneſtly, and affectedly to be imploring from them a daily manifeſtation of ſuch fruits as are conduceble to the advancing this intereſt (*viz.*) the liberty of the Sons of God, above and beyond all other private intereſts that would be upper moſt and have the preheminence in the world; but alſo if for theſe things (under what pretence ſoever or that the time of building the Lords houſe is not yet come) ſhall ſeem to be leaſt of all concerned, or ſo ſtrive to order the matter if any thing (muſt be ſqueezed) from them towards the building the Lords houſe) ſo do it as it may conduce to the advancing their own houſes alſo & not otherwiſe; then it becometh all that are in expectation of their Lot in their inheritance of the Sons of God, to be found in the diſcharge of their duty towards their rulers by dealing plainly and candidly with them, laying before them not onely, the ſad and woful effects that hath in times paſt been produced by a careleſſe and corrupted appearance in the work of the Lord, but alſo as opportunity and ability is given to be ſpreading forth the evil and dangerous conſequents that are like to attend their putting far from them the day of God, and the retardings of his work, eſpecially when no leſſe then a continued ſeries of providences from time to time, ear after year, holds forth ſo high a teſtimony for the Lord, and a diſcovery of his deſign as in this Nation it hath done.

As therefore, good reaſon it is, we ſhould as well in reſpect of the glory of God, the honour and ſafety of our ſuperiours, as for our own peace and advantage in our more ſpecial, and ſpiritual concernments, to be found in a timely and faithful diſcharge of what is ſo much incumbent upon us.

Let it not then be ill taken by any who are reſtored to their former ſtations and places of truſt in power (and thereby to greater opportunities of following the Lord more

more fully) that in such a manner for that end they are so often solemnly and faithfully addressed unto by the poor despised and bruised people of the Lord in this Nation, begging, intreating, and perswading, by all the arguments of love and terror, that either the Scriptures of truth, the dispensations past, or such as we are at present under can furnish them with, that a hardned heart of ingratitude and impiety might not be found amongst them, with which instead of bearing rule for God, men too oft appear in the exercise of their own wills; and that they may gain unto themselves or Families, a portion in the beggerly perishing vain Glory of this world that ere long must passe away like a scroul, too far proceed in a denial of the Lord that bought them, but rather a meekned, softned frame of spirit apt and ready to take what further impression the Lord hath to imprint upon it, lest the contrary bring upon us an over-flowing scourge, and inundation of such calamity as hath not been experienced or lately heard of: for our mercies hath exceeded, and the spirit of God will not alwaies strive with man, and who knows how soon such as will not that Christ should Raign over them, may for their unworthy refusal of that honour be either exposed to shame, bondage, and contempt, or else called for to be brought forth and slain before his face.

Were the thoughts of these things, and for what end the Lord suffered the Parliament to be interrupted at first and now recalled to their former authority, together with the many special circumstancies that hath attended those transactions, more seriously and generally with them, then as it may be feared it is, surely the effects thereof would be otherwise then yet we have (or by the good wills of many) are like to experience. But the just Lord who yet exerciseth his patience and long-suffering towards the sons of Men, if hapily they will feel after him and repent, &c. will not be mocked at last. Be wise therefore O yee Kings and be instructed O yee Judges of the earth, stand

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in awe ſin not, ſerve the Lord with fear leſt he ſpeak to you in his wrath and vex you in his ſore diſpleaſure.

Should the time of the foreſaid interruption, or that which too juſtly occaſioned the ſhaking of the rod in that manner, be but a little reminded or enquired after, would it not appear too manifeſtly, that with many of them, who ſuffed that contradiction, it was a ſeaſon of ſecurity and ſlothfulneſſe to any thing the voice of that day called for on the behalf of the Lords work ſo eminently begun and ſet a foot amongſt us, for whoſe ſake many worthy and renowned victories were given, and much honour done to many that adheared thereunto; yet I ſay, do but a little reflect upon the paſſages of that time, and what ſelfiſhneſs, covetouſneſſe, pride, and wantonneſſe, will appear to be the charge and guilt of that day; and what advantage and opportunity was thereby given unto others to become what they ought not to be, greatning and magnifying themſelves above their fellows, and under the pretence of removing the aforeſaid evils, Acted too much the evil ſervants part that ſaid in his heart, my Lord delays his coming, and to do ſuch things as brought a very ſore and grievous reproach upon the very name of Religion profeſt by Engliſh men.

But this as a deceitful uſurpation for that it was not improved to the end for which it was pretendedly acted, eſcaped not the laſh of the Lords juſt and righteous hand; and ſo as that it may even ſerve to convince us if we be not altogether ſtupid.

That now the Lopping of a few ſuperfluous over reaching Branches is not all ſuch attempts expoſeth the tranſgreſſour in that kind unto, but the Axe is laid to the root of the Tree, and that the ambitious endeavours of man to leave himſelf a name in the Earth, is the onely way to be written Childleſſe in the honour and truſt of Government.

What of this kind of blaſting or diſappointment hath apparently paſſed upon the like projections of ſuch as

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once were ſerviceable to their Countrey in the day of Battel, wants not its evidence to prove it, and that the eyes of the Lord are towards the footſteps of men, ſtrictly weighing and obſerving all their motions whether they are ſuch as duly anſwer the end of providence or keep any pace with his deſign or not, and accordingly will bring to light the ſecret intentions of their hearts and wherein they are a contriving to doe injury to the cauſe and intereſt of Chriſt, that evil he will certainly cauſe to deſcend upon their own pates: it begins to be more commonly received for truth, that he who digs a pit for another ſhall fall into it himſelf.

And it may be as rightly conjectured that the hurt of many (whoſe perſons and reputations are too juſtly under a cloud at this day) took being with the change of their names and titles, for Colonels to Lords, from leſs to more, from O C. to O P, &c. Let it therefore be the wiſdome of the people and their heads this day, by other mens harms to beware of doing or contriving any thing that may revive or give length of daies, to the tottering intereſt of the beaſt and falſe Prophet: for to run greedily after the errour of *Balaam* for reward, hazards a periſhing in the gainſayings of *Core*. Twas the ſafety of *Laban* and *Eſau* that *Jacob* became a Prince, prevailing with God and with men, it would have been *Pharaoh*'s advantage, had he been ſo conquered, twas his deſtruction to follow *Iſrael* to the Read Sea, it will be the ſtill peace and proſperity of Rulers to give the Lords people liberty, to follow him whereſoever he goes.

A ſhew or flouriſh of this ſeemed not long ſince to preſent it ſelf amongſt us as if our Magiſtrates intended to be firſt in bringing the greatneſſe of their treaſures to Chriſt, and were now reſolved upon all terms to joyn iſſue with him and become nurſing Fathers to his people, *&c.*

It's well it proves more ſubſtantial and that the occaſion the Lord hath once more taken (by the rebellion of others) to roul away that reproach from the remnant of his poor people in *England*, be obſerved according to the manifeſt deciſion it hath made between the true friends of *Iſrael* and the troubles or *Achans* of our day, and their Abettors.

The fruits of whose vexatious Spirits, so plentifully gratifying the Ballad-singers imployment, which are insufficient to vindicate their innocency or any waies conceal their agreement with death, however they think its taken for graunted that the late abominable design of War was onely grounded upon a Cavaleer bottom, (*viz.* the interest of the old Royalist) but the parallel proceedings and pretences of *Dunbar*, *Worcester*, and *Westchester*, give (especially to such as have escaped their snares) too much cause to judge otherwise, and that they send not their old Loyalty a mourning for nothing, besides the manifold distgustings, shaking the head and gnashing the teeth in this City and else where at the Churches and others for their conformity to the Parliament together with their tauntings at the independent, that now they had discovered themselves, by joyning with the Anabaptists and others, further demonstrates the spirits and principles of that Generation of men: And it may also serve to induce our rulers otherwise then at present they do, to encourage such as in the face of difficulty and reproach, have proved themselves faithful to the Lord and their Countrey, for it will be taken but for a slender argument of respect or true kindnesse unto any to be called upon for assistance in the day of trouble, and as soon as the storm is but a little past again to be slighted and rejected, but better things are hoped, or at least wished for to be the reward of friends, *&c.* And seeing the Lords hand appear'd far towards the demolishing some *stately boothes* amongst us of late let it move us to presse forward in the seeking after a City whose builder and maker is God, and to cease tabernacling in the concernments of a lower nature, least through much striving for mastership and dominion in *Israel*, it be discovered we are yet ignorant of the first principles of the Kingdome of God. And therefore be it known unto all that judge themselves concernd, that as the greater is not comprehended of the lesse but the lesse of the greater, so the spiritual is not comprehended of the civil interest but the civil of the spiritual, and ere long, (however our being emptied from vessel to vessel hath no more prevailed with men) it will appear that, that which formerly had an excellency

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in it, hath now none becauſe of that which doth excel, and then ſo much the more dangerous will it be for a Nation to be lifting the heel againſt the Lord when his deſign is to make them a people more excellent then their neighbours. It could be wiſhed therefore, that it were not with many now, as with *Saul* in times paſt who when he knew that the Kingdom muſt be rent from him, coveted to have the name of walking in and out before the people, ſo that with men only ambitious of honour, when none other can be (obtained) a ſhew of dignity & dominion will ſerve till by having recourſe to ſome falſe guides, or old maximes of ſtate policy given by *Ariſtotle*, *Matchavil*, and the like, they judge themſelves in a capacity to ſtruggle for ſomething more, whileſt the ſeed of the true *Mordecay* onely addreſſing it ſelf to the father of ſpirits receives encouragement to deſpiſe the vanity and haughtineſſe of *Haman* in the gate, and are ſtrengthned to believe that if, (after much intreating and patience) by perſons in authority opportunities are neglected, the ſubſtance of true honour and deliverance ſhall come to them another way, and then ſuch as have not been faithful in a little, will not be judged worthy to be made rulers over much.

Therefore all yee in this Nation (whether in Parliament, Council, or Army) whom God hath exalted that yee might magnifie him, and exalt his name before the people be then every one of you, yet prevailed with, ere it be too late (if there be any hope, any beauty, any excellency, any conſolation or ſalvation in the intereſt and Kingdome of the Son of God, to mind theſe things: let not your hearts (in oppoſition to the approachings and drawings near of his glory) be ſet upon things that periſh, it was the miſcarriage of others, let it not be yours, to put too a great price upon what you are or have, rather let a due improvement thereof be made to the honour of his moſt holy name, in whoſe hands all the hearts and lives are to diſpoſe of at his pleaſure, who hath once more taken occaſion to try and prove yours, by putting ſuch opportunities into your hands to redeem the times paſt, that if yee ſhould grow careleſſe, negligent, or remiſſe therein, 'Twill ſurely be accompted for, and what damage and detriment is thereby occaſioned to the intereſt of the Lord and his people, will cer-

tainly be required at your hands who are found guilty of such neglect, be you ever so highly exalted in the interest and pomp of this vain glorious world, for the Lord saigns he hath clothed himself with Majesty, and with strength wherewith he girds himself, to reckon with all the wicked and proud doers of the Earth, this discourse or faithful advertisement proceeds not from any evil will disrespect or prejudice the Author retaines against any mans person now in Power, but a sense of the evil of our doings in times past, and the face of things too much reflecting upon what was not then acceptable, much lesse in a day of further light Creates a jealousie for truth, and the welfare of such as are and ought to be concerned for it, fearing least by agravating our former offences we bring upon our selves and others the greater damnation or judgement, *&c.* And though it may be truly asserted that it is the concernment of English men in general, this day, to follow hard after a thorogh or more excellent reformation, yet its not intended here by any means, that a slighting or undervaluing whats received in order thereunto, (be it ever so small) should be begotten in the hearts of any, no, far be it from every one that feares the Lord so to do, rather let all study thankfully to improve what we are made partakers of, to its right use and end that God may be glorified and ourselves redeemed from the corruption and bondage of this sinful world, into the precious liberty of the Sons of God, which ought to be the onely aim of all our leaders, and is the excellent deliverance both longed and hoped for

22. 7 *month.* 59. *By their well wisher,*

T C.

Here should have been annexed to this a brief enquiry after a symptome or manifestation of that principle that is able to preserve the soul in the hour and power of darkness, and keep it unspotted in the midst of the great temptations that are a coming upon all the earth to try them that dwell therein, together with a glymps of the St. or spiritual mans concernment in a day of rebuke but for want of convenient opportunity, and for some other reasons p[illegible] with the Author it is at present omitted, only for the encouragment of such as desire to follow the Lord full and to lean upon him in an evil time, let me commend unto yee the assertion and experience of a well tried servant of the Lord, *Psal.* 33. 18. that the eye of the Lord is upon them that fear him, and have a hope in his mercy to deliver their soules from death, and to keep them alive in a day of Famine.

FINIS.

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1 June 1916